Volume LXXXV CHICAGO, May 13, 1920 Number 11

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Jenkin Lloyd Jones, Editor 1880-1918

Inscription on Replica of Lincoln Centre Founders' Tablet, Unveiled at Lincoln Memorial University

Jenkin Lloyd Jones

INTERPRETER OF LITERATURE,
APOSTLE OF FREEDOM,
SEER OF THE UNTRIED VISION,
TEACHER, FRIEND, PIONEER
AND PROPHET-LEADER,
SPOKESMAN FOR GOD,
LOVER OF HUMANITY.

Dedicated May 4, 1920.

CONTENTS

EDITORIAL—
Notes 163
Black Reaction.—JOHN HAYNES HOLMES 165

CONTRIBUTED—
Dedication of Memorial Tablet of Jenkin Lloyd Jones at Lincoln Memorial University 163
Commencement Week at Lincoln Memorial University 169
Reason and Horror.—RICHARD CLAUGHTON 173

CORRESPONDENCE—
Books of the Sea.—L. M. POWERS 168

THE STUDY TABLE—
New Books.—FREDERICK STARR 174

POETRY—
The Early Gods.—*Witter Bynner* 168
Alchemy.—*Sara Teasdale* 172

THE FIELD—
Sixty-Eighth Annual Meeting of Western Unitarian Conference 174
Dr. Breasted in the Orient 176

PUBLISHED WEEKLY

UNITY

ESTABLISHED 1878

$3.00 PER ANNUM.

With THE FREE RELIGIOUS ASSOCIATION OF AMERICA, THE CONGRESS OF RELIGIONS, and all other organizations and individuals seeking to widen fellowship and to realize the Brotherhood of the Spirit unrimmed by creed, form or sectarian prejudices

EDITORS
JOHN HAYNES HOLMES
FRANCIS NEILSON

ASSISTANT EDITOR
EDITH LLOYD JONES

Vol. 1 March 1, 1878 No. 1

THE
Pamphlet Mission
FOR
FREEDOM, FELLOWSHIP AND CHARACTER
IN
RELIGION.

Publishing Committee:
Robert Collyer, Chicago. Wm. C. Gannett, St. Paul.
Jenkin Ll. Jones, Janesville. C. W. Wendte, Cincinnati.
J. C. Learned, St. Louis.

PUBLISHED SEMI-MONTHLY AT 65 WASHINGTON ST., CHICAGO.
Per Year, $1.50. Single Number, 10 Cents.

Frances L. Roberts, 65 Washington St., Chicago, - Business Agent.
J. T. Sunderland, 65 Washington St., Chicago, } Editors of
Geo. W. Cooke, Grand Haven, Mich., - } "Notes and News."

EDITORIAL CONTRIBUTORS
Charles E. Beals
Harry Foster Burns
Charles W. Casson
George Willis Cooke
Percy M. Dawson
Frank C. Doan
Charles F. Dole
James Waldo Fawcett
Zona Gale
Emil G. Hirsch
Chester Lloyd Jones
David Starr Jordan
George Grover Mills
George W. Nasmyth
Susan M. Quackenbush
Frederick Starr
Jabez T. Sunderland
Albert R. Vail
Arthur L. Weatherly
James H. West

UNITY PUBLISHING CO., Abraham Lincoln Centre, 700 Oakwood Boulevard, CHICAGO, ILL.
"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879."

Phone Oakland 489 JANITORS' SUPPLIES
Everything in HARDWARE
AT
PORTER'S
4236 Cottage Grove Ave.

WRIGHT & COMPANY
STEAM—DOMESTIC
COAL
TELEPHONE WABASH 5028
Main Office:
28 E. Jackson Blvd.
CHICAGO

KENWOOD FLORAL CO.
HENRY HILMERS, Prop.
Choice Plants and Cut Flowers
Phone Oakland 78. 1117 East 47th Street

Sample Copies of UNITY Sent Upon Request

The Blakely-Oswald Printing Co.
PRINTERS and BINDERS
Telephone Wabash 3854 120-124 W. Polk St., CHICAGO

1902—One Wagon
1911—10 Wagons
and
FOUR AUTOMOBILES
We are patronized by those who desire and appreciate an excellent quality of laundry work.
Bissell Laundry Co.
Phone Douglas 1003
653-59 39th Street Chicago

Bowman Dairy Company
MILK BOTTLED IN THE COUNTRY
Milk Cream Butter Buttermilk
DO OUR WAGONS SERVE YOU?
WHY NOT HAVE THE BEST?
4221-4229 State Street Telephones at all Division Offices
EVANSTON CHICAGO OAK PARK

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXV THURSDAY, MAY 13, 1920 NUMBER 11

DEDICATION OF MEMORIAL TABLET OF JENKIN LLOYD JONES AT LINCOLN MEMORIAL UNIVERSITY.

To the students of Lincoln Memorial University, as to all who enter the doors of the Abraham Lincoln Centre, this tablet should be in many ways both a reminder and an inspiration.

Mr. Jones's parents were lured from the hills of Wales to the Wisconsin frontier by the vision of wider opportunities which their children might enjoy. This tablet, therefore, stands as an assurance of what America at its best offers to all her children, native or foreign born. It should be a special inspiration to the students of this University because, like many of them, he had to earn his education.

Again, this tablet should remind you of his teaching that life is rich only as it brings an appreciation of the intangible things of the spirit, a power to enjoy the beauty which all may share, in field and mountain, birds and flowers, in fellowship with all men and women everywhere.

He gave his life unsparingly in the search after Truth, in the service of Humanity, and in fearless efforts to bring the world to intellectual, social and religious freedom. This tablet, then, should encourage patient investigation, the open mind, a broad sympathy, unwavering fidelity to the right, no matter how unpopular the cause, the power to stand alone, if need be, for what one believes to be the law of God, knowing that "One with God is a majority," that moral courage is the rarest, the finest and the most needed kind of courage in this world, and that

"However things may seem,
No good thing is failure, no evil thing success."

Above all, if it is to interpret the man, Jenkin Lloyd Jones, it must bear the message of an unconquerable optimism, a faith in God so steadfast and deep that it regards all human beings as brothers, children of the one Father whose law is Love, a love that strives ever to reveal the love of God, knowing no prejudice of race, sex or creed, seeking to supplant the rivalry of nations with a true Internationalism which shall establish peace and brotherhood the round world over.

Premier Nitti of Italy must be a "reg'lar feller." Full reports of his interview at San Remo have come to hand, and stamp this statement as indeed the most remarkable since the speeches of President Wilson held the attention of the world. Asked how long the Supreme Council intended to exist, he said that he hoped the San Remo conference was the last one. "The whole world," he declared, "is sick and tired of the Supreme Council." In regard to Russia, he called for the lifting of all bans, and the resumption of trade relations. Asked if the Soviet government should be recognized, he said "Of course," and sensibly pointed out that commercial relations inevitably lead to diplomatic relations. Especially impressive were Nitti's remarks about Germany. Reminding us that "the war is over," the Italian premier insisted that Germany should be received again into the family of nations, and helped to be "put back on her feet." "Europe needs Russia," he said, "but Europe needs Germany too." And then Nitti called for disarmament.

"Germany must be disarmed," he said, "and then the Allies and all the world should disarm. War and peace," he continued, "are not only facts. They are states of mind. The trouble with the world today is that it is in a war state of mind. It must get into a peace state of mind. The war is over. Let us have peace."

All this sounds sensible, just, wise, generous. And yet it is the utterance of a prime minister! Truly the world is not without hope, when a responsible statesman can thus speak. Something has surely happened, not so much to diplomacy as to the public sentiment of mankind.

Attorney-General Palmer's hysterical scream on the eve of May Day was characteristic of the man. Devoid of all courage and even sanity, this pitiable official sits at his desk peopling the country with assassins and "reds," as an ignorant serving-maid peoples the shadows of an empty house with "spooks." We doubt if ever in the history of modern times there has been such a case of "nerves" in public life as we now witness in the case of A. Mitchell Palmer. As we examine the flood of bogey-stories with which the Attorney-General regales the country, we find ourselves thinking by contrast of the facts of injustice, cruelty and lawless tyranny brought against his Department by other officers of government. Take one instance in Judge Anderson's habeas corpus proceedings in Boston. It was there proved, among other heinous offences, that a warrant for a man arrested on January 2nd was not actually issued until January 15th. When Mr. Palmer's representative tried to defend the action of his superior, the Judge replied:

I wish you would show me one case in which the Department of Justice has the authority to arrest persons and hold them for two weeks without warrants. A more lawless proceeding is hard to conceive. Talk about Americanization; what we need is the Americanization of those who carry on such proceedings. I can hardly sit on the bench as an American citizen and restrain my indignation. I view with horror such proceedings as this.

It is a pity that Mr. Palmer has to hunt so hard for, and scream so loud about, plotters against constitutional government, when right under his own hat is what he is looking for all the time.

It is amazing to see the extent to which the obsession of Bolshevism and Socialism has taken possession of the minds of some people. Like King Charles's head in the brain of Mr. Dick, these topics obtrude themselves at all times and in the most extraordinary places. The average person today cannot speak or write about anything without swinging around sooner or later to this bugaboo of fear. Thus,

we find on our desk a popular discussion of astronomy, and the more particular question of inhabitants on Mars and Venus. At the end of his article the writer speaks of how little we really know about such problems, and how great therefore is the journey still awaiting us "into realms of knowledge." Then, without the slightest warning we read:

> Bolshevism, socialism and their kind are fundamentally wrong for the reason that they aim merely at material benefits. They would destroy civilization in order to fatten on the spoils; they would live gluttonously for a little while on the accumulated wealth of the ages; they would sell the birthright of man for a miserable mess of pottage. They see no use for any knowledge or any effort which does not fill their belly. . . .

Could anything be more ridiculous than this? And yet, may not our conservative friends be right, after all? For here, in this same article, we read that "the vegetation on Mars seems to be of a *red color,* instead of green." This plainly means that Bolshevism has conquered not only Russia but Mars, and obtained such a hold on this planet that it has actually changed the color of the foliage from green to red! This looks serious, and it is well perhaps that we be warned!

A few days ago we received a communication from a certain Boys' Camp, making inquiry about the character and qualifications of a young man who had made application for a mastership. In the somewhat elaborate questionnaire, there appeared in a single group the following queries:

(1) Is the applicant addicted to the use of tobacco in any form?
(2) Is the applicant inclined to stay out late nights?
(3) Is the applicant *inclined to radical tendencies?*

Thus are radical opinions become one of the sins of our time! It would be interesting to inquire just how this sin of radicalism is to be rated in the catalogue of crimes, of which no gentleman can today be guilty. Here in this instance it is plainly classified with cigarettes and corner-loafing. At Albany, it is placed along with grand larceny, bribery and perjury. In the Union League Club, it is equivalent to murder and treason. In the old days a man had to forge a check, or elope with his neighbor's wife, in order to become disreputable. Today he is made an outcast by believing in the nationalization of industry, or by accepting Jesus's dictum of "resist not evil." The crucifixion of the Master, somehow or other, is not as hard to understand as it used to be!

"Thirty thousand Chinese students strike." This sounds like the news which used to come out of Russia in the days of the Czar, when the universities were the centers of revolutionary agitation; and the students, leaders in the great movement for emancipation. It sounds on the other hand very different from the news which comes to us from our own institutions of learning. Here in America, the colleges are among the stoutest bulwarks of conservatism; and the students, the first line of reserves in the great battle of capital against labor. There is something pathetic in the readiness with which the average student will play the role of "scab." There is something positively alarming in the way in which this student will close his mind to every appeal for larger liberty and more abundant life for the great masses of mankind. There are some young men and women in our undergraduate body, to be sure, whose pulses beat with the forward movements of the time, and whose eyes have caught the vision of the better day. There are a few institutions, like the New York School of Social Research, in which the spirit is that of progress and not of reaction. But our student population, as a whole, is hopeless. Historians in the future will have no more interesting problem than that of explaining why those influences of learning which in other countries were emancipating, were in America almost invariably reactionary and repressive.

It seems at the moment to be a somewhat even question as to whether the ministry or teaching is to be emptied first of its practitioners. Theological schools have long been seeing their classes dwindling away to nothing, and now the normal schools are falling behind. Still more disastrous is the news from the colleges. Thus Smith, which has hitherto sent out a constant stream of educators, has recently disclosed the fact that only a fraction of its students are preparing to take up the work of teaching. As for those already in active service in the two professions, they seem to be leaving in ever increasing numbers. In New York City, in addition to the regular losses from the teaching force as the result of death and old age, more than a thousand teachers have resigned in a single year, in order to take up other work. So bad is the situation in the public schools at the present moment, that children in the higher grades are being recruited to teach the children in the lower. As for ministers, they are seeking escape in the same alarming way. Says a clergyman in a private letter just received:

> The denomination is asking its young men to enter the ministry and is saying that there is an urgent need. But I know of no less than seven progressive ministers in this denomination who have either recently left or are about to do so.

And this correspondent, a young man of twenty-five years, says of himself:

> I hate to think of giving up the ministry, for I love it—would dearly love it if I had an opportunity to serve. . . . But I suppose in June I shall join the job-hunters.

Conspicuous in the factors involved in this situation, of course, is the economic—it is necessary even for teachers and ministers to have food, clothing and shelter. Present also, we believe, is the degradation of two professions, to which freedom and progress are essential, by the growing social tyrannies of the time. The church has little place for men who would be independent of theological and caste restrictions.

And now is the state seeking to enslave its teachers by fettering them with "loyalty" pledges, rules of instruction, and other inquisitorial decrees. Every day is it becoming more difficult for a self-respecting man to preach or teach!

The scandal of the big "drive" of the Interchurch World Movement is becoming more and more apparent; and brave leaders are more and more following the example of Dr. Gordon of Boston, and speaking out. The latest is Dr. Karl Reiland, honored successor of Dr. Rainsford in the pulpit of St. George's, in New York. In a recent sermon, preached on the eve of the "drive" for the hundreds of millions, he said:

> I have been feeling anxiety about the trend of religious enthusiasm of late. It may be that large sums of money can be used to put religion "over the top," but I feel that the gifts of God cannot be purchased with money. I wonder if, after all, the spirit of God is going to revolutionize the world by these millions of dollars. It is at least reasonably wise that we remember that we cannot serve God and Mammon both, and that we should be careful that, in trying to serve God through Mammon, we are not serving Mammon.

This is only a repetition of what UNITY has said from the beginning. And the prophecy that Mammon was bound to capture a movement conducted on such lines, is now, alas, fulfilled. The Interchurch Movement, like the Federal Council, has excluded Unitarians and all other liberals, for reasons of worldly expediency. It has totally abandoned its early dream and endeavor of organically uniting the Protestant sects, and thus ending "the scandal of a divided church." It has openly surrendered itself into the hands of the social reactionaries as an agency for the suppression of all enlightened progress. The Movement was nobly conceived, but it is basely born.

The thirty-four bishops of the Methodist Episcopal Church spoke a brave word on the subject of war, at the opening of the Quadrennial General Conference on May 2nd at Des Moines. The church, they declared, "is on trial." Among other things, "it has been charged with failure to prevent war."

> "Surely," the bishops continued, "we must take strong ground against any more wars and against war itself as a method of settling difficulties. Surely we must commit our church to the principle that international troubles shall be adjusted by counsel and arbitration, not by guns and the slaughter of men; that the nations of the world be bound together by a working covenant of peace; that . . . narrow nationalism shall not set itself against world unity and a true internationalism; that we shall unite with the churches of all countries that are even now seeking to promote international friendship and goodwill; that weak nations shall not be the prey and victims of the stronger ones; and that all nations shall reduce armaments and armies, battleships and navies, to a minimum consistent with safety and that the vast expenditures for fighting purposes shall be used for education, industrial and domestic welfare instead."

This is nobly said. But how much will such words as these amount to, when a war breaks out against Mexico next year, or when, as we heard an Englishman prophesy, Great Britain and America fly to arms a decade hence? We would not be cynical; on the other hand, however, we dare not blink the teachings of experience. Therefore are we forced to affirm in answer to our questions, that, if the Great War is any example, this proclamation of the Methodist bishops is worth just about as much as "a scrap of paper" —"Only this, and nothing more!"

Black Reaction

It is doubtful if, in the history of any country in any age, there is to be found a more impressive instance of the stupidity, cruelty and madness of the forces of reaction than that which confronts the people of New York State today. It is important that information about recent achievements of the New York Legislature should be laid before the citizens of America in every state, and UNITY gladly lends itself to the accomplishment of this end, to the extent of its modest ability. What has been accomplished, or at least attempted in the Empire State, is an indication of the condition of mind that prevails among large classes of our population at this moment. It is furthermore a prophecy of what will be accomplished, or attempted, in other states, if public sentiment be not aroused and persuaded to action. We therefore submit here a description of five bills which have been passed by the New York Legislature, and which at this moment of writing lie on the desk of Governor Smith, together with some reflections as to their significance from the standpoint of the larger interests of our American ideals of liberty and justice.

Three of the five measures here referred to are the fruit of the notorious investigations conducted in New York State this last year, by the so-called Lusk Investigating Committee. The first of the unholy trinity provides for the establishment of a secret police or spy bureau. This bill gives the Attorney General power to appoint a number of assistants, who are to be exempt from all civil service laws, to run down criminal anarchy. These men, when authorized by the governor, are empowered to conduct star-chamber proceedings in all matters affecting "public peace, safety and justice." Individuals summoned before the investigator from the Attorney General's office are subject to fine or imprisonment if they divulge any of the questions asked them. Investigations conducted under this act are to be secret, without public record of any kind, and no public report of expenditures involved is to be required. It is obvious that what is herein provided for is the establishment of a secret police rivalling anything ever known in the most tyrannous days of Czardom in Russia, and of an inquisition tribunal comparable only to those which disgraced the Spanish Empire in the Middle Ages.

The second bill provides that any educational institution, or school, or class of instruction, except public

and parochial schools, must be licensed by the State Board of Regents, which shall have the power to revoke licenses at will unless "it is satisfied that the institution is not detrimental to the public interests." This bill is aimed avowedly at the Rand School of Social Science in New York City, an institution controlled by the Socialists, which has for many years been doing an admirable work of instruction along radically progressive lines of social thought, and which last year became the especial *bete noir* of the Lusk Committee. The provisions of the bill, however, as is now being pointed out, could be applied to labor colleges, Masonic lodges, public forums, settlement classes and even religious bodies not affiliated with well recognized denominations. Interpreted literally, they would require a mother who taught a group of her own or her neighbor's children reading, writing and arithmetic, to get a license from the state. As the Board of Regents is elected by the Legislature, and is thus subject to direct political influence, the dangers involved in this measure are obvious. Adopted today for the express purpose of putting the Socialist school out of business, it would be applied tomorrow, under some sudden stress of public passion, to destroy the New York School of Social Research, psychoanalytic classes or a New Thought group of students. Even in the Dark Ages, universities and schools were free of such tyrannous control as is here proposed.

The third bill provides for the issuing of certificates of qualification to public school teachers by the Commissioner of Education, specifying that they are of good moral character, will support the constitutions of the state and nation, and are loyal to the institutions and laws thereof. The certificates are to be issued only after examination, and are to be revokable without a hearing. Such a bill, which places every teacher in the state in danger of instant discharge for alleged offences of opinion, without any chance of hearing charges or offering defence, will come close to ruining utterly the public school system of the state. With such a law in force at times of public hysteria, such as prevails at the present moment, the schools will become little more than propaganda agencies in the service of the political state. It is unnecessary to add that the mere consideration of such a measure is an insult to that great body of public servants, notoriously underpaid, and notably faithful in the discharge of public duty, who now conduct our schools, and will go far toward acccelerating those withdrawals of the best type of men and women from the teaching profession, which are now giving such general concern.

The other two measures passed by the New York Legislature, at its recent session, were sponsored by Speaker Sweet and were the result of the ousting of the five Socialists by the Assembly. Their aim is to deprive the Socialists of existence as a political party, disfranchise them individually, and bar their elected candidates from public office. The bills attempt to accomplish this end by giving the Appellate Division of the Third Judicial District power to pass upon the question as to whether or not "the principles, doctrines or policies" of any political party would, if carried into effect, tend to "the destruction, subversion or endangering" of the constitutions of the United States or of the State of New York, and of the "rights, privileges and institutions" secured under these constitutions. The viciousness of these measures is clearly indicated by the naming of a special up-state court to accomplish this business of outlawing the Socialists, as the court selected is located in the most reactionary section of New York, and is more liable, therefore, than any other to be subject to reactionary influences. A committee of the New York City Bar Association has sweepingly condemned these two bills. It points out that they are probably unconstitutional, that they give to courts political power contrary to our whole theory of government, and that they are so absurdly drawn that they might disfranchise advocates of the repeal of the Eighteenth Amendment, or Single Taxers who do not believe in the absolute private ownership of land.

It seems now certain that all of these bills will be vetoed by Governor Smith. This action by an intelligent and courageous governor, however, will not alter in the slightest degree the significance of the fact that such measures, even in these days, could receive the sanction of both houses of the Legislature of the greatest commonwealth in the country. It indicates that in this one state, at least, black reaction is in the saddle. Never, even in the darkest days of the Kaiser's rule in Prussia, or the Czar's rule in Russia, was such repressive legislation as this attempted or even suggested. One would have to travel far back into the period of the Middle Ages to find parallels to these events, and the majority of parallels would even then prove to be inadequate. That such measures could not only be proposed, but adopted, in the United States, would seem to be absolutely incredible, were it not for the fact that the nation was thrust into the Great War, an espionage law passed, military conscription adopted, prisons filled with conscientious objectors and political offenders, violent atrocities of every kind committed in the prosecution of Liberty Bond and Red Cross campaigns, all within the space of a very few months, and with hardly a whimper of public protest. It is curious to speculate as to the limit of American acquiescence in political tyranny, and easy to fall into pessimism at the contemplation of all that has transpired in these last two dreadful years. Liberty, as we have known it in this country in the past, no longer exists. So sweepingly and so completely has it been done away with, that one is tempted to accept the recent taunt

of the *Liberator,* that Americans have never given anything other than lip service to liberty, that they have never really known what liberty is, that they have never really cared for its protection in their own case or that of other people. Certainly at the present moment, as witnessed by these abominable measures above described, the situation in the United States approximates much more closely to what we used to know in Prussia and Russia, the favored lands of autocratic rule, than to what we have known, and still know, in England, the classic home of freedom.

And yet it would be a great mistake to become discouraged or pessimistic over the situation which now confronts us in this country. Reaction of the blackest type is indeed triumphant! But triumphant why, if not for the reason that those who have long possessed and enjoyed the control of social life, those who made the war and profited from its horrors, those who would perpetuate the existing capitalistic system of industry because of the power and riches it brings into their hands, those who build armies and navies as convenient tools for the exploitation of undeveloped lands and helpless savage peoples, the dominant persons in all countries today, see themselves confronted by such a menace to their selfish class and individual interests as they have never seen, or even expected to see, rise up to challenge them. The reaction now prevailing is partly the fruit of the war, and to this extent is a perfect type and symbol of what war can do in the way of "making the world safe for democracy." More fundamentally, however, this reaction is the fruit of the fear which has been engendered by the vast upheaval of revolt which has followed upon the war, and which is now rapidly spreading throughout the length and breadth of the civilized world. The possessing and ruling classes in America, as in Europe, are afraid, and with good reason!

They are afraid, in the first place, as they look at Russia. Here, in the overthrow of the Czar, and especially in the establishment of the Bolshevist regime, began that storm of terror which has swept our western world, and which explains all of the otherwise unaccountable atrocities which have been perpetrated upon the Russian people. It is useless to assert that the fury of hostile passion which has beaten upon the heads of Lenine and Trotsky, is occasioned by the enormities for which they are responsible. As a matter of fact, of course, we know that ninety per cent or more of the crimes reported of the Bolshevists were absolutely false—the fruit of propaganda manufactured and directed to the end of discrediting the revolution. Even if these crimes, however, had been real, they would not have stirred up the resentment and antagonism on the part of the Allies which held the Russian people for two years in the clutches of an iron blockade, forced upon them nameless horrors of starvation and disease, and brought their government to the very brink of ruin. France and England and America have long before this learned how to close their eyes to the cruel tyrannies of autocratic rulers, for the sake of diplomatic and commercial advantages. The Sultan of Turkey was for years guilty of crimes against Armenians and others, infinitely worse than anything ever charged against the Bolshevists; and yet the Sultan, ever since the days of Disraeli, has existed under the protecting egis of the British Empire. The Czar was guilty throughout his reign of offences which made his name a synonym of cruelty and terror; and yet his government was supported by the loans of France, and his alliance gladly accepted by the government of England. Nothing that the Bolshevists did, or are imagined to have done, stirred up the hatred and hostility which even at this day beat upon them. Some other factor has been at work—and what is this but the instinctive recognition on the part of our capitalistic society that the Russian revolution marks the end of capitalism not only in Russia but everywhere else. No instruction has been necessary, blind instinct has been enough, to teach our ruling classes that if the Russian revolution succeeds it will extend its influence throughout the world, and sooner or later accomplish elsewhere what it has accomplished at home. Nothing but terror can explain the policy of our western democracies toward Russia since November, 1917; and nothing can explain this terror but the menace of a revolution which has ended everything that is familiar, and brought into being a new, strange and unwelcome social order.

Secondly, the dominant forces in America and elsewhere are afraid of what they see in Europe. There they behold countries victorious in war against a foreign enemy abroad, now beset by the menace of civil war against a social enemy at home. Everywhere on the continent, not merely in defeated Germany but in triumphant Italy and France, there is that stirring of the labor world which threatens the overthrow of existing institutions and the capture, for the end of labor, of all the power of government. The Germans, who were feared yesterday, are now displaced by the miners and railroad men and laborers generally who are feared today. And always behind these domestic distractions of the social order, there is that lowering background of famine, disease and immorality which constitute at once the dreadful aftermath of war and the horrid prophecy of social dissolution. At the bottom of all fear today is the fear that our civilization is at its end, and that we are entering upon the dark ages of a new and dreadful barbarism. This fear, however, frightful as it is, is still remote—most of us have not imagination enough to conceive the possibility that we are re-enacting in our time what the Romans expe-

rienced in the fifth century of the Christian era. Present with us only is the nearer and therefore more important fear that, whether civilization be saved or not, the long promised economic revolution is at hand. This means the transfer of social control, the expropriation of property, the re-distribution of economic possessions and powers—and this, of course, is a prospect welcomed not by the "haves" but by the "have-nots."

Lastly, in our country, there is the fear engendered by the possibility that America may not be saved from the gulf into which all the rest of the world at this moment seems to be tumbling. The very chance of saving America, and of preserving this nation as a citadel of the existing order, amid surrounding chaos and disaster, gives a desperateness to the spirit of our dominant classes which is perhaps not present anywhere else in the world today. In Russia, there is the dumb acquiescence which follows upon the loss of everything. In France and Italy, and even in England, there is the despair produced by the contemplation of what seems to be inevitable. In our country, however, there is still seen the chance to escape; and this means that men become as friends, who will gladly sacrifice anything, and go to any extreme, to make good this chance. When a ship is sinking beneath the waves, there comes over the hearts of men a certain stoicism which enables them to perish with dignity; but when the ship is still battling with the storm, and there is still a chance to save her, then there comes that agony of effort and prayer which is close akin to madness. What has taken place in New York State is a measure of the fear men feel as they look upon the world which now confronts them. Five years ago, ten years ago, such bills as these which have just passed the Legislature, would not have been imagined even by a man like Speaker Sweet, or, if imagined, would have received support from nobody. At that time there was no fear; no basic change in the social order seemed to be present; and, feeling secure, men were willing that the Socialists should talk and cast ballots, that teachers should be free to impart information as they understood it, and that men everywhere should walk the ways of life undogged by the watchful eyes of spies. But the world today is different. Revolution is not only knocking but thundering upon our very doors, and men therefore rush to desperate extremes to win security.

Men today, therefore, are afraid. They fear what has come, and what is still to come. And it is this which is the parent of the black reaction which has seized upon New York State. So viewed, this black reaction is to be accepted as a sign of hope and not of despair. It means that the world which made this war, the poverty and hatred and lust from the spawning of which this war sprang into being, are already passing away, and that men know that it is passing. The very madness of the defenders of the citadel is a measure of the strength of the armies which invest it. The day of the people, in other words, is at hand. Forces have now been let loose upon the world which cannot be stayed until they have built themselves into the structure of a new society which shall be to the glory and not to the shame of men. Let us not therefore be discouraged. Let even the vilest tyrannies not break our hearts. Let us be willing to suffer and still be unafraid. "Darkness may endure for a night, but joy cometh in the morning."

JOHN HAYNES HOLMES.

CORRESPONDENCE

Books of the Sea

Dear Editor:

If ten best books of the sea means books of the sea instead of fiction of sea life even with your additions to Mr. Morley's list, the best have not been mentioned. In that list only one actual transcript of sea life is included, Dumas' Two Years Before the Mast. Of course, many of the other authors wrote out of a knowledge of the sea. Kipling for example spent two weeks in Gloucester and read all the government publications on fishing. Some other authors of famous sea stories have written from an experience little more profound. The real sea stories are found in the narratives of men who have spent years if not a lifetime on the water, such as Recollections of a Sea Wanderer's Life by Capt. George Davis, the best book of the sea in English; Nimrod of the Sea by Wm. M. Davis; Incidents of a Whaling Voyage by Francis O. Olmstead; The Log of a Sea Waif and the Cruise of the Cachalat by Frank Bullen are all most interesting books by men who know the sea, while if one wishes reflections about the sea why omit John C. Van Dyke's The Opal Sea?

But the romance of the sea, its mystery and office can be told only by those old captains who 75 and 100 years ago sailed all seas in wind propelled vessels and no works of the imagination have half the excitement or charm of the story of a real life in those romantic days. Capt. George Davis' book should surely be reprinted.

L. M. POWERS.

THE EARLY GODS.

It is the time of Violets.
  It is the very day
When in the shadow of the wood
  Spring shall have her say,
Remembering how the early gods
  Came up the violet way.
Are there not violets
And gods—
  To-day?

—*Witter Bynner.*

CONTRIBUTED

Commencement Week at Lincoln Memorial University

Spring, a Southern Spring, best of all, Spring in the Cumberlands, unrolled itself in exquisite panorama before the eyes of the Northern visitors as the train crossed the Blue Grass region of Kentucky and then sped along the valley between long lines of mountains whose inviting slopes were clothed in the soft verdure of early May and broidered with flowers of every kind and color. The earth was everywhere carpeted with flowers,—violets, blue, purple, white and yellow; vivid crimson, deep purple and pink flowers whose names the travelers knew not, and everywhere the wild strawberry in endless profusion. It was just too late for the pink magnolias and too early for the white ones and the rhododendrons, but the dogwood made up for all absentees with its startling whiteness gleaming everywhere between the tree trunks and against the backgrounds of the new foliage which showed every possible tint from the deepest green of the pines and mistletoe clusters to the gray greens, pale rose and gray and golden browns of the deciduous trees. Indeed, one wondered if the dogwood's slender, white mantle shining against the forest darkness was not responsible for the remarkable definition one of the University faculty obtained from a mountain student: "The difference between a ghost and a ha'nt is that a ghost may be purely imaginary, but a ha'nt you're li'ble to meet up with most anywheres."

From the panorama of the moving train we were whisked by automobile up roads whose seemingly impossible curves strove sharply with the scenery for our attention, and we were at length deposited upon the beautiful campus of the Lincoln Memorial University which occupies a high grassy plateau above the neighboring valleys and is itself looked down upon by the friendly Cumberlands of three different states —Kentucky, Tennessee and Virginia. A more ideal spot for a university can hardly be imagined. One felt like paraphrasing the quaint prayer of the old mountain preacher who "thanked God that in His infinite wisdom it had pleased Him to place the great rivers beside the great cities."

Not only are these mountains famed for their great natural beauty, but an atmosphere of romance and adventure, of folk-lore, of the unique psychology of an isolated mountain people breathes from them, for this is the land of mountaineers and "moonshine," of the family coal mine and the family feud, where not murders but "killings" take place and where people still believe the earth is flat instead of round because the Bible says it has "four corners," and the University teacher, who convinced one youth of its rotundity, is famed therefor as the "knowingest old woman that ever came to these mountains."

For the sons and daughters of these sturdy mountaineers the Lincoln Memorial University is doing service of inestimable value. From the lowest grades of the primary school to the winning of a college degree, from practical training in carpentry and agriculture, animal husbandry, forestry, architecture, printing, music and domestic science, to the newly established engineering course in the new Best Engineering Building, whose dedication we were privileged to attend and which is the first educational building in the world to be devoted to the heat treatment of metals by oil, the University strives to meet every need, both practical and idealistic, of its students. And it succeeds, we suspect, quite as well as the more sophisticated institutions with which the North and East are familiar.

As one listened to the Commencement orations, one wondered if at any other institution during this month of commencements, so large a percentage of the senior oratory is forward looking, progressive and liberal or shows so deep a grasp of the fundamentals of history, sociology and the forces which shape the course of civilization and determine social and political forms. It was indeed a relief to turn from the hysteria of the daily headlines and the Washington officials to the calm, deliberate analysis of social unrest as a necessary accompaniment of democracy, an historical forerunner of every social or political change that has been won for the benefit of mankind, and to be assured that since the very suns themselves follow Tennyson's cycle of "Cosmos, chaos; chaos, cosmos," we need not be too frightened when the same course is translated to human progress. True the class had its Palmer, who advocated repression instead of growth and autocracy and inequality instead of democracy and brotherhood, but three against one is a very hopeful and encouraging majority.

The temptation is almost irresistible to tarry over these general aspects of the interesting college life, to recall the very enjoyable dinner at the hospitable board of President and Mrs. Hubbell, and the delightful breakfast at the "cabin" of the head of the Bible Department, Doctor Danforth, who, with the Dean of Women, Miss Buffum, gave us a most delicious example of a Southern breakfast, agreeably modified by certain New England innovations, and made most entertaining by their intensely human tales of the customs and ideas of the mountain people whom they love and understand so well.

But our readers are waiting for information about the dedication of the Jenkin Lloyd Jones Chair of English Literature, which is the event that drew the Lincoln Centre party on this delightful pilgrimage. The Endowment Fund for this chair is not yet entirely completed, but it seemed desirable that the dedication should form part of the Commencement Week program.

The exercises accordingly took place on Tuesday evening, May 4th, in the big auditorium which the students have built, and which was adorned with the beautiful white dogwood. Miss Jennie F. W. Johnson, the soloist of All Souls Church, enriched the program with a number of songs, among them Browning's "I Go to Prove My Soul," William Newell's "Lord, for the names that light the path of Truth and Right," Mr. Hosmer's "The Spirit of Jesus," and then the song entitled "Your Mission," which Lincoln loved and which was a favorite of Mr. Jones and one often sung at Lincoln Centre.

The program was opened by a very touching prayer by the Rev. Richard Earle Locke of Rutherford, New Jersey, who asked that the Chair might perpetuate the goodness and power of the man whom it commemorates and prolong his beautiful service to the world.

Rev. John Malick of the Unitarian Church of Cin-

cinnati gave the opening address upon the topic, "Literature and the Abundant Life." Mr. Malick pointed out in detail the blessings and the unexpected resources of pleasure and inspiration which a love of books brings to us all amid the struggles and poverty, the monotony and loneliness, the ever recurring moods and sorrows of human life. He said:

"The value of such a chair as this in opening the minds of the students to the riches of literature and of kindling into flame their youthful spirits cannot be overestimated. It can make those sing in whom song was dead and bring dreams to those in whom dreams have died. Mr. Jones was truly an interpreter; he brought the best of poetry and song, the best from the great of all ages, and did it with real and rare excellence.

"Those who occupy this chair which bears his name must have broadness of vision, a love and a faith as inclusive as mankind, must burn with the love of humanity, that they may rekindle his spirit in the lives of the coming generations of students who will go out from here to share it with the world."

The principal address of the evening was that of Jane Addams of Hull House, Chicago, who spoke from her long years of co-operation with Mr. Jones, in part as follows:

"It is a pleasure to be able to come and say a word for my old friend, Jenkin Lloyd Jones, on this occasion. It is not often that a chair is named so aptly as that a Chair of English Literature should bear the name of Dr. Jones. He not only interpreted literature but enkindled the love of it in many people and extended the use of it among great numbers of people who would otherwise have lived stupid and dull lives.

"He possessed a singular faculty for doing this. In the early days of Hull House when we wanted to bring the message of truth and beauty to grown-up people, Dr. Jones was the only man who could do it, and he would succeed where others failed and would put a permanent stamp upon the lives of those who loved him. He would interpret Victor Hugo and thrill our boys and older people with the story of Les Miserables so that long afterward they would describe themselves as influenced by the reformation of Jean Valjean or the Bishop's kindliness. Teaching requires a great technique as well as the desire to help, and Dr. Jones had gained that technique.

"His life was that of the pioneer, like the lives of hundreds who attend this university. His father came to this country from Wales and he and all the household were accustomed to hard work. He postponed his own education, first on account of family claims and then for the claim of his country to which he gave three years of service. After that he graduated from Meadville Theological Seminary and started his first church in Winnetka, Illinois, his heart burning with his desire to help other young people and older ones. He kept this ideal of service before him. His definition of religion, probably familiar to you all, was 'Freedom, Fellowship and Character.' This he taught to his first little church in Winnetka and then in Chicago for more than thirty years. Freedom, Fellowship and Character—a religion of head and hand. No other words are greater than these and they were to him not words, not a creed, but a living thing, part of every moment of his existence which was continuous service along many lines for Freedom; his whole life was one long Fellowship with every human being whom he could reach; and Character was what he always stood for and exemplified so perfectly.

"He had the gift of making people study when they came to his classes. A group of the women of his church was dissatisfied with their Sunday School work and came to him about it. He replied: 'You need to have more good teachers. Come and study with me. You will then have something to give to the children.' And so he began his famous seven-year course in the History of Religions. Women have told me this work made them over, made them use their minds and read worth-while books and get the knowledge in such form that they could hand it out with clarity, decision and beauty, in a way to intrigue the minds of little children. Thus he was a very great teacher, even in the narrower professional sense of the word, as well as in the larger sense.

"It was my privilege to work with him for many doleful reforms. One could always count upon him. However difficult the cause, however hard the work, he was always ready to take a stand and to sound the trumpet call. Often he made the cause, because he made it his own.

"So I say again that it is very fitting that this chair should be so named. He conducted many classes in the study of Browning in the days when Browning was supposed to be difficult to understand, a belief Dr. Jones loved to make fun of. He said Browning was not saying the obvious but saying profound things; that of course we could understand it if we put our minds to it. He saw beauty and ideas and also the value of form and of the technical side of poetry. He was a lover of Whitman and Tolstoy, of one idealist after another who could help us in this hard world where it is difficult to bring the clashing elements into harmony. This he believed could be done with the aid of the intellect. Life could be touched by the things of beauty, by the lovelier side of things. He gave the people the jewels which he had sifted out as of permanent value from the great gifts of the past and gave them a touchstone whereby they could always know the things that are fine.

"And he believed that although the past holds great inspirations for us, still the greatest inspiration lies in the things yet to be done, the things that still need to be said, not in those that have been said. He always kept his face toward the future. He loved the newer literature, had many friends among the younger poets, was interested even in free verse, and held a brief for it when it was attacked. Because he held his mind open and believed in tomorrow, he was a refuge to the younger writers as well as an interpreter of the old.

"I bespeak for those who fill this chair, therefore, the open mind, a belief that there are great human possibilities in us all.

"He cared a great deal for the University of Wisconsin and its plan for sending out traveling libraries to the people, even to groups of two or three who ask for them. Such a plan ought to be worked out by this university for this mountain population, isolated as the people are in this region. This reciprocity between the state and the people was an ideal he ever held dear.

"So I am happy to be here at this time and to be identified even for a moment with his name and that of Lincoln whom he loved.

"He understood Lincoln; was an interpreter of him through many years, believed in the things Lincoln

believed in, was himself a revelation of Lincoln to many people.

"This is a solemn moment. There is always in our hearts the desire that the friend who is dear to us should not be forgotten, but his memory held close and linked up with things that are fine and that are to be perpetuated in the future. This has been done in giving his name to this chair of literature and making it a liberal platform for the things that are finest.

"This chair should do service also in getting together the old songs—the earlier folk music of the people of these mountains. Whoever has this chair will have an opportunity for research, for uniting the past with the living present, for bringing new vigor into the teaching of English Literature. With much interest we shall all watch the fine future of this chair in breaking a new path in the study of literature."

Owing to the efforts of Mrs. Jessie Shears Carnovale of Chicago, whom UNITY readers will recall as the collector of the UNITY Endowment Fund, a very beautiful bronze Founders' Tablet, bearing a medallion of Mr. Jones by the Chicago sculptor, Albin Polasek, was unveiled at the Lincoln Centre last January. A replica of this tablet, bearing the inscription found on the first page of this issue of UNITY is to be placed at the University to commemorate the establishment of the Chair.

President Hubbell, in introducing Mrs. Jenkin Lloyd Jones, who was to dedicate this tablet, said:

"One of the inspiring things which kindle the souls of men and retain for them the characteristics of those who have gone on before is to be found in the world of art. It has been ever one of the most beautiful, inspiring, helpful and hopeful things that a man has now and then been born with the gift of shaping in bronze the essential qualities and contours and instincts and impulses, and may I say, spirit, of a man in such fashion that a little can be caught of the wonderful life and soul of the man that has gone. I am glad that we shall have this memorial tablet which will remind us of the life and inspiring personality of Jenkin Lloyd Jones.

"It was suggested that this one and that one should unveil this tablet, but obviously it should be done only by her who could do it so truly. And so Mrs. Jones will speak to us to-night and say whatever is in her heart and make it part of the beauty of this occasion."

Before giving the dedicatory words which will be found at the head of the first column of this number of UNITY, Mrs. Jones said:

"Mr. President, Friends and Students of the Lincoln Memorial University: I wish to voice the regret of several members of the Lincoln Centre Board in Chicago who would have been here had not business and other pressing engagements prevented. They very much appreciate this recognition of the man who had been their friend and leader for many years.

"For Mr. Jones himself, I can think of no University where it would have given him more pleasure to be held in remembrance. He was a Lincoln Soldier as a youth in the Civil War and ever after to the end of his life in the struggle for justice and freedom for all the oppressed. The purpose and work of this University appealed to him greatly; he loved to be with the young people and the welcome he always received from President, faculty and students warmed his heart."

President Hubbell next introduced Mr. Charles F. Karnopp of Chicago, "who has touched with helpfulness many worth while things at this University and elsewhere in the world and who early felt the inspiring touch of Dr. Jones upon his life, and was one of the first to urge that there should be a platform here for the interpretation of those who thought and felt and builded as Jesus did. After several visits with Mr. Jones and trips to Lincoln Centre, Mr. Karnopp became prominent among those who have carried this idea into successful achievement."

In presenting the chair to the University, Mr. Karnopp said:

"Three years ago sitting with Mr. Jones in his study in a burst of sunshine, this idea came into being. I had always known Mr. Jones from my mother's stories of the old days when as Wisconsin boy and girl they used to play together. She often said to me, 'Charles, when you need a friend, go to Jenkin Lloyd Jones.' There came a time when I did need help and counsel and I went to Jenkin Lloyd Jones, and I got it as thousands and thousands of men and women have received help from that source.

"In the spring of 1917, after he was at the University and told of the fun he had had here, the real joy he took in being here, we urged upon him that we could endow the ideas which he was planting in the country. So the work began and it gives me great pleasure tonight to be able to transfer the gifts and pledges from men and women all over the United States, from the Atlantic to the Pacific, from North and South, from men and women some of whom could not give more than a dollar. Yet it was Jenkin Lloyd Jones whose spirit was working among these men and women all over the United States. It is remarkable the way he had hold of men in that great city, men who control great industries and those from among the poor and needy. He drew men to him while he was interpreting to them the spirit of Jesus.

"It is with great pleasure that I present to the Board of Trustees of the Lincoln Memorial University the pledges and gifts which will make permanent in the consciousness of the boys and girls who attend this institution the benefits which Jenkin Lloyd Jones would have liked them to have, and will provide for them an interpretation of literature as he would have liked to have it interpreted."

President Hubbell then accepted the gift with the following remarks:

"In behalf of the Board of Trustees and as representing the President of the Board, Dr. Frank A. Seiberling, who is unable to be here, it affords us great pleasure to receive this gift and to interpret and express the satisfaction which this institution has in the opportunities we believe this gift will bring.

"It is a great thing to have this chair interpreting a man who stood for important ideals, hopes and attitudes, a man whose heart and spirit were rich, kindly, abundant. It means a great deal to carry forward the thought and life of such a man, a great deal to have a chair bearing his name, a great deal that there should be a platform that is free, a place where the riches of truth may be spoken in kindness but nevertheless without fear, a platform whereon ambition and hope and progress shall always find a fitting place, where men shall be unhampered in their teaching and have the privilege of developing their ideas, of carrying

forward the lessons of this great teacher of humanity, of making real his thoughts and ideals.

"I can only say we are deeply grateful and that we shall endeavor so to organize and administer this gift that his great freedom, his intellectual outlook, his human sympathy, his kindliness of soul, his love of his fellowmen, his courage in standing up unflinchingly for the right, shall be imparted to the students at Lincoln Memorial University."

Mr. Hubbell had also been asked to speak of Mr. Jones as an interpreter of literature. In closing the program, he said in part:

"I am asked to speak about Mr. Jones as a teacher of literature. The most wonderful description I ever heard of a teacher is this: a man who has head enough, and heart enough, and time enough, and liberty enough to be a master in the Kingdom of Life. I have always felt from the early days when I first knew Jenkin Lloyd Jones at Antioch College where he came every year as a member of the Board of Trustees, up to the day when he stood for the last time at this desk, that he was a real teacher, a master of life through something conditioned by his own person which came out of his life, passing from one to another and out to the people. Children loved him, young people rejoiced in his kindness and graciousness and caught the smile and twinkle in his eye and called him Santa Claus, and came to meet him in a frank and fearless way.

"I recall one afternoon in March near Norton Hall where basket ball was being played, how he enjoyed the game. A chair was brought out for him and he sat and delighted in the spirit of that hour. His life entered into it. Another time he was here when the water line was being put in and the boys were working hard filling in the ditches. We had supper out on the hill where they were working. He sat in the auto or walked among the boys and talked to them. He said to me that they had had a hard day and we ought not to have any meeting that night. I went among them and asked them if they wanted Dr. Jones to speak to them that evening and they all said 'Yes' and in a little time this place was filled with the boys who had worked hard all day and the girls who had served the supper.

"How open and kindly and warm hearted and delightful were his relations with us! When he came here, he seemed to throw aside the things that harassed and worried him and to bask in the sunshine of the love of the youth that surrounded him.

"There was something thrilling in the way in which he stood here and read poems and repeated sometimes a sentence with new emphasis until a boy who had never caught that idea before felt his heart respond to the touch of the master mind and a girl who had never before gotten the love of poetry in her soul saw that poetry after all is just like life.

"Jenkin Lloyd Jones had head enough and heart enough and a mind big enough to know his subject. He did not teach something he himself failed to know. His greatest asset was his boundless understanding. He had time enough, leisure enough, to wait for our slower minds to catch up. I used to think at Antioch he was a little vigorous in his method, a little disposed to drive, perhaps a little impatient at our slowness. But here we felt the supreme quality of his understandingness. He longed to bring us the message of life, but he had time to wait until the seed he had sifted from the fruitage of the past was planted and the seedling was grown. He was never in a hurry. That kind of teaching had its best example in him. He understood our nature, he knew we were just common folks and he loved us and we cared for him with all our hearts.

"Then he had liberty enough to make you feel free. You could come up to him and say, 'I am not very good, or very wise, or very brilliant. I am just a common boy or girl; but tell me the story; give me the lesson,' and it was done.

"The best things from North and South, from East and West, from all nations and all ages of the world he brought us. We felt we had gathered a rich harvest. He led us to the mountain tops. To one who stands on the summit and sees the sun kiss the surrounding peaks, a certain vision comes, and he catches the music and receives the vision and carries it on and tells the story to those who wait below. That was the work of Jenkin Lloyd Jones.

"This man was a master among masters in the Kingdom of Life. On the mountain tops stood this man we know to whose memory, ideals, purposes, plans and passion for freedom, to whose great heart and abounding love, we dedicate this chair of English Literature at Lincoln Memorial University.

"One of the best parts of the plan is that his study of Lincoln will be published and made available for the world and his story of the farm and the agricultural life he loved, and the mystery of his own life, his biography, will be passed on that others may feel its inspiring touch.

"This chair will perpetuate the kindling life of Dr. Jones himself and impart to the study of English Literature the study of the different things he spoke of from time to time.

"To the young people of this generation of students and on into the days that are to come, we dedicate this chair as a means of lighting the divine fire in the minds of men, as a means of creating high ambitions, and enriching life with the new and beautiful ideas which are so fruitful a source of inspiration. We hope this chair will be the means of bringing to this place leaders of thought from all over this country and from the world, who shall pull back the curtain still further to let the light of his ideas shine through.

"We dedicate this chair to the large hearted, to those who love and hope, to those who shall through days to come carry this torch with them out into the world which needs its light.

"We dedicate this chair to perpetuate the best that Jenkin Lloyd Jones thought and the best that he told us, through all the coming years."

SUSAN QUACKENBUSH.

ALCHEMY.

I lift my heart as spring lifts up
  A yellow daisy to the rain;
My heart will be a lovely cup
  Altho' it holds but pain.

For I shall learn from flower and leaf
  That color every drop they hold,
To change the lifeless wine of grief
  To living gold.

—*Sara Teasdale.*

Reason and Horror

We have always been under the impression that the Supreme Council had some reason for wasting so many lives, so much material and time, in prosecuting their policy of intervention in Russia, and we are not surprised to learn from the official statement of the Council that horror and not reason was at the bottom of the whole business. We are told, "The Allies cannot enter into diplomatic relations with the Soviet government, in view of their past experiences, until they have arrived at the conviction that the Bolshevist horrors have come to an end, and that the government at Moscow is ready to conform its method and diplomatic conduct to those of all civilized governments." This is an interesting statement, though it does not take us very far along the road which leads to the rehabilitation of Central and Eastern Europe. Still, it is pretty conclusive evidence of the ascendancy of the representative of the French Chauvinists in the Council. Far be it from us to say a word in defense of horrors committed by any civilized government, but in reading this statement we cannot forget horrors committed recently in India, Ireland, the Balkans, Asia Minor, and other parts of the world where imperial governments insist on maintaining law and order without having much regard for the way it is done. Nor can we forget the methods in vogue under the Czarist regime, for bringing about law and order, when civilized relationships never permitted horror of any kind to interfere with the even tenor of their way. When we remember the stories of horror told in connection with maintaining law and order in Tripoli, Morocco, the Congo, Putamayo, and China, we cannot help but feel thankful that the Supreme Council has at last laid it down that a government cannot be recognized diplomatically by a civilized power, until its policy of perpetrating horrors is brought to an end. Now this is a surprise. In some respects it is the best thing that has come out of this war. In future, governments must behave in a seemly manner, and conform to the rules of maintaining law and order which will not horrify an enlightened civilization.

The question, however, of Boshevist horrors is one which is presenting some extraordinary difficulties to many reputable Englishmen who have been in Russia and Siberia. Some of these men seem to be under the delusion that ninety per cent of the horrors of the Red Terror were manufactured in "the lie-fodder factories of Helsingfors, Reval and Murmansk." It has been alleged that most of "the atrocities of the Bolshevists were perpetrated by the White Army." Now it seems to us that somebody somewhere has been doing some downright lying for a specific purpose. What that purpose may be is not particularly clear, for civilized governments cannot have had the slightest interest of late in fostering a campaign of lies engineered by certain sections of the gory press, because the great experience through which western governments have passed in the last six years must have taught them the utter futility of taking any stock at all in the "lie-fodder factories" of the Continent. What purpose English soldiers can have in telling counter-lies is an utter mystery.

We have before us a mass of information that has appeared in the English papers during the past few weeks: experiences of English officers who have been in Russia. This information seems to be a complete refutation of most sensational atrocity stories so widely circulated by what is called "the lie-fodder factory." The mass of evidence from eye-witnesses is so great that we can only take at random some of their statements. A young officer in the northwest army is reported in the *Manchester Guardian* to have said to a correspondent, "I have heard of the Red Terror. It could not be worse than the White Terror, in which I have actually taken part. . . . The general order, not, so far as I know, in writing, but understood by everybody, was 'Kill all Communists and all Jews.' One officer boasts that he alone killed 64. . . . The worst of it was that we did nothing but destroy. . . . Our people had sacked the estates which the Reds had organized, and the old owners have no capital with which to run these things themselves. It was the same everywhere. The Reds had preserved palaces, etc., absolutely untouched. There was a different story to tell after we had left them."

Then there is the narrative of the British staff officer who had been for a long time in Siberia, and whose letters to the *Manchester Guardian* have made a very deep impression (some people say his letters have done more to convert Lloyd George than anything else). Referring to these letters, Commander Harold Grenfell, late naval attache, British embassy, Petrograd, writes, the "deeply interesting letter from a British staff officer, just returned home after two years' service in Siberia, very decisively tears to pieces the popular conceptions that the British public so long and so assiduously has been encouraged to form upon the twin subjects of Bolshevik wickedness and 'loyal' Russia virtue." Drawing upon personal experience he neatly disposes of the ludicrous fiction that the Soviet Government is in league with the German militarist party, or is the tool of it, of the equally absurd story that the Bolsheviks are a bare 5 per cent of the population, and aliens at that; refutes the often repeated charge that they are brutally antagonistic to religion, paints an ugly picture of the savagery of Admiral Kolchack's 'democratic' administration, with the Dyer-like methods of maintaining order, and sums up the causes of his failure in the sentence: 'Because the Omsk Government is corrupt, false, cruel, reactionary, and repressive.' In other words, because popular support was more on the side of its enemies than on its own.

"This courageous officer ends his honest letter with extremely pertinent questions: 'What I want to know is, who is doing the lying, and why? Is it funk, or is it something worse? And can't the people who are doing it realize what the results mean in misery to Russia now and in shame to us for ever after? . . . that it is dangerous to incur the deep and well-earned hatred of one of the world's greatest nations?' "

In one of his letters this staff officer asks by what forms the Bolsheviks made terrorism and atrocity more or less acceptable to the people. He asks, "Why is it that the Red armies on the whole fought better and were better received by the population than the armies of Kolchak and Denikin? By what means did the Bolsheviks preserve the *moral* of the army and the civil population, granted the indisputable fact that you cannot either create or preserve *moral* by force alone? What is there, besides terrorism, that has carried the Bolsheviks to victory?" Yes, how did they do it? It is one of the most extraordinary performances of maintaining law and order, loyalty and obedience, by means of terror and atrocity, that history records. We should have thought that some civilized governments on learning this would have

hastened to make peace with the Soviets so that they could learn from them the secret of their success. When the staff officer says, "It seems to me part of the unreality and humbug of all this Bolsheviks-the-enemies-of-humanity propaganda that most of it is conducted by people who, while taking their own bosom-bred convictions very seriously, have never been within hundreds of miles of testing them by the facts."

This is most illuminating, and we are bound to admit that the information given by English soldiers tallies with that given by Professor Goode, Arthur Ransome, Isaac Don Levine, and many other reputable journalists. Perhaps the next important thing for the Supreme Council to do is to devise some method of restraining the organized imagination of the gory war propagandists so that we may see reason restored and horror abolished.

RICHARD CLAUGHTON.

THE STUDY TABLE

New Books

The Social Evolution of Religion. George Willis Cooke. Boston: 1920. The Stratford Company. 16mo. pp. xxiv. 416. Price, $3.50.

Sharply distinguishing congenital heredity and social heredity, insisting upon the importance of nurture as contrasted with nature, and emphasizing the significance of society as against the individual, George Willis Cooke has prepared a thoughtful study of the evolution of religion. He starts from the fact that among the most primitive peoples, religion in its earlier stages "is most intimately bound up with the social life." He cites Durkheim to the effect that it is at the basis of all social, political, scientific and philosophical development, that it comes first in the developing life of primitive peoples and that all else expands from it, or results from it by processes of differentiation. Cooke's constant contention is that religion is the product of the collective mind and consciousness, not a divine revelation or the result of the thought and experience of great individual teachers. With all these propositions as fundamental, he makes a detailed study of religion in its progress and development from stage to stage of culture. He shows how, among primitive peoples (a term which he abuses —applying it to many peoples far along in culture and ignoring the fact that no people of today or for ages past can properly be called primitive), religious ideas and practices grow up through contact and collective experience. Religion is the product of the group mind or a collective soul. "The gods of these peoples are reflections of the communities who create them, not merely of their highest personal life but of their group life." This idea is applied through a series of interesting chapters. *Communal and Tribal Religion, Federal Religion,* and *National Religion* are considered, one after the other. Each religious stage reflects the social stage in which it exists. In this way the religions of China, Egypt, the Hebrews, Babylonia, the Teutons, the Celts, Persia, India, and Greece are examined in turn and the idea is applied to each in detail.

In the next chapter, International Religion, the three great systems Buddhism, Christianity and Mohammedanism are studied. It is recognized that a great teacher, an individual leader of thought, figures in and gives name to these broader systems, but here too it is the group mind or collective soul that really creates. The religious founder is but the voice of his time and community. The great teachers may have been historical personages, they may have lived something of the life that is attributed to them, they may have uttered some of the teachings that are stamped with their names, but they did not actually create these systems, which as expressions of the collective soul would have found utterance if they had never lived. So far, no one will object to Mr. Cooke's use of the term religion and the evolution which he studies is traced with remarkable skill and much originality and independence of thought. But when he looks to the future, and here of course we have the very heart and significance of his book, we feel less satisfied with his argument. The two chapters on *Universal Religion* and *Religion as Cosmic and Human Motive* are full of interest and valuable suggestion; the marshalling of the views of thoughtful men and women upon the present state and future fate of religion is admirable; but to use the term *religion* for the trend and aim of our present collective mind is surely unsatisfactory. We are reminded of the tenacity with which Briggs insisted on being called a Presbyterian and Foster asserted himself a Baptist—long after they were such. The tendency of the collective soul has been, as Durkheim said, to expansion and differentiation. Nothing is gained by retaining an outgrown term for the clearly separated and well defined differentiations. Mr. Cooke's book is a conscientious and serious development of important ideas and deserves a wide and thoughtful reading. It has an appreciative *Fore-word* by John Haynes Holmes.

Farmington. Clarence Darrow. Third edition. New York: 1919. B. W. Huebsch. 16mo. pp. x. 220. Price, $1.50.

To speak of *Farmington* as I feel about it, would sound extravagant. It is Clarence Darrow's own story of his boyhood. It is not a diary, not a connected narrative of his development, not an instructive biography; it is just the heart-memories of a country boy back in the little eastern town. It has been called an "idyl"; it deserves the name. It is the simplest of stories; it is therefore the most finished of efforts. Every boy in fairly natural and normal surroundings had "John Smith's" experiences, but it is not every man who remembers his boyhood or who can and will tell of it. As the author says: "With all of us there are at least two John Smiths—the outward man, moved by all sorts of feelings, emotions and desires, hampered and fettered by conditions that seem impossible to overcome, wandering in a zigzag way along the short uncertain path of life, and the other 'inner-self,' who dreams and hopes and tries and really lives and moves in a land his outer being cannot reach." There are few who can and will strip the inner self bare to the view of the outside world—even though that inner self be a boy separated by years and apart and objective both in time and space. Can Mr. Darrow, and will he, give us a similar picture of *this* John Smith at forty years of age? Such a story would also be an idyl; it would be well worth while. Meantime, as we await his answer, we will go on enjoying *Farmington.* We will see the old home and village church, read the old school reader, have the old boy fun, grapple blindly with such problems as Aunt Mary and Ferman Henry.

THE FIELD

"The World is my country, to do good is my Religion"

SIXTY-EIGHTH ANNUAL MEETING OF WESTERN UNITARIAN CONFERENCE.

The Western Unitarian Conference will hold its annual meeting with the First Unitarian Church of Minneapolis, dear to so many of the older readers of UNITY as the Church of Henry D. Simmons. The Conference begins Tuesday, May 18, and closes May 20.

Following is the program:

Tuesday, May 18th

9:30 A. M. Business Session.
1. Greetings on behalf of Twin Cities —John H. Dietrich and Frederick M. Eliot.
2. Response on behalf of Conference —Morgan Brooks, President.
3. Report of the Treasurer—Charles B. Foote.
4. Report of the Secretary—Curtis W. Reese.
5. Committee Reports.
6. Appointment of Committees.
7. Resolutions.

10:30 A. M.
1. "The Democratic Revolution in Theology"—Edmund H. Reeman, Des Moines.
2. Critical Analysis of Theological Paper—Augustus P. Reccord, Detroit.
3. General Discussion.

12:30 P. M. Luncheon at Y. M. C. A.

2:30 P. M. Religious Education.
1. "The Church and the Sunday School"—Hugh Robert Orr, Chicago.
   Discussion, led by Amandus H. Norman, Hanska, Minn.
2. "The Church and the Young People's Society"—Vincent B. Silliman, Iowa City.
   Discussion, led by Kenneth E. Evans, Davenport.

8:00 P. M. Platform Meeting (Minneapolis).
1. "Democracy as a Religious Principle"—Robert F. Leavens, Omaha.
2. "Democracy in Church Practice"—Dilworth R. Lupton, Cleveland.

Platform Meeting (St. Paul).
"The Social Implications of Democracy"—Roy W. Sellars, Professor of Philosophy, University of Michigan, Ann Arbor.

Wednesday, May 19th

10:00 A. M. Business Session.
1. "The Economic Problem"—Oscar C. Helming, Professor of Economics, Carleton College, Carleton, Minn.
2. "Economic Problems and the Church"—Laurance R. Plank, Duluth.
   Discussion, led by W. Rupert Holloway, Bloomington.

12:30 P. M. Alliance Luncheon. (Place to be announced)

2:30 P. M. Alliance Session.
1. Reports from State Directors.
2. "Putting the Church on the Community Map"—Cora V. Lambert, Hinsdale.

8:00 P. M. Platform Meeting (Minneapolis).
"The Newer Vistas of Democracy" —Roy W. Sellars, Professor of Philosophy, University of Michigan, Ann Arbor.

Platform Meeting (St. Paul).
1. "The Liberal Church and the Community" — Robert F. Leavens, Omaha.
2. "Getting Democracy into the Churches"—Dilworth R. Lupton, Cleveland.

Thursday, May 20th

10:00 A. M. Business Session.
Report of committees and other Conference business.

11:00 A. M.
1. "The Church and its Organization Problems"—Mark Mohler, Lawrence.
2. "The Church and the Organized Life of the Community"—Leon M. Birkhead, Kansas City.
3. "The Church and the Denomination" — C. W. Porter-Shirley, Geneseo.

1:00 P. M. Ministers' Luncheon. (Place to be announced.)

3:30 P. M. Tour of Twin Cities.

6:00 P. M. Fellowship Supper. Minneapolis layman presiding.

Speakers:
Charles E. Snyder, Sioux City.
Rowena Morse Mann, Chicago.
Robert S. Loring, Milwaukee.
Arthur L. Weatherly, Dayton.
Horace Westwood, Toledo.
Fred V. Hawley, Chicago.

THE FREEMAN

A NEW weekly growing out of the expanding American life that seeks international perspective in opinion and interpretation. Its point of view is that of fundamental economics; it concerns itself more with the principles of politics than with superficial issues; and especially with the economic principles that underlie politics. A similar broad policy governs its treatment of literature and the arts.

Edited by FRANCIS NEILSON *and* ALBERT JAY NOCK

One year $6.00 ($6.50 in Canada; $7.00 elsewhere) *Ten weeks* $1.00

Sample copy on request

THE FREEMAN, Inc.

B. W. Huebsch, President 32 W. 58th street, New York

Is Violence the Way Out of Our Industrial Disputes?

By John Haynes Holmes
Minister of the Community Church of New York
Author of "New Wars for Old," Etc.

An attempt to apply to the perilous industrial situation of our time the doctrine of non-resistance, of which Dr. Holmes has long been an advocate. This doctrine, contrary to popular conception, is not a plea for acquiescence in evil or surrender to tyranny. It presents a program of courageous action and constructive reform, based on the fundamental idea of rational goodwill. In the industrial, as in the international field, it offers in the author's judgment, the only way of escape from the sufferings we now endure, and the catastrophies toward which we move.

Published by **DODD, MEAD & CO.,** *New York*

Psychoanalysis. André Tridon. New York: 1919. B. W. Huebsch. 16mo. pp. ix. 272. Price, $2.00.

In this little book André Tridon aims to present the history, theory, and practice of psychoanalysis. The author is eclectic and an amateur. He recognizes the supreme importance of Freud as the pioneer of the science and practice, but he also admits the inestimable value of Jung and Adler. Neither a "Freudian," a follower of the "Zurich School" nor an "Individual Psychologist," he gathers honey from every flower. He not only recognizes the masters of the Old World, but accepts the significant contributions to psychoanalysis made by a host of American workers. The book is really a well-balanced and symmetrical presentation of the work of all workers along all lines. His chapters often give the impression of isolated essays, each dealing with the special work of some special student in one special field,—but their range is fairly complete and the volume is a convenient and satisfactory handbook. The style is easy and attractive. Technical terms are avoided so far as possible. There is an excellent glossary of what terms are used and an extensive and useful bibliography. The latter, however, is at times open to criticism. Publishers' names and the places of appearance are given or not, quite without rhyme or reason; and often the novice (for whom surely the book is intended) will be at a loss where to seek items. For instance, what is the Series of Nervous and Mental Disease Monographs to which he makes frequent reference? Who publishes them? Where? How are they to be secured?

FREDERICK STARR.

DR. BREASTED IN THE ORIENT.

News has just been received from the Expedition of the Oriental Institute of the University of Chicago through the Director, Professor James Henry Breasted, who writes aboard the S. S. "Torilla" on the Persian Gulf under date of March 7. From Cairo, Egypt, the party had traveled eleven days by slow freighter to Bombay, India, where they stayed at a hostel which was a converted university science building used during the war as a hospital. There was a loss of only two days by the change of ship at Bombay and the party expected to reach Bosra at the junction of the Tigris and Euphrates rivers on March 9.

This will be the first archaeological expedition to profit by the new railway from the Persian Gulf to Baghdad, which was completed by the British only a few weeks ago. The road follows the Euphrates River and will greatly facilitate the endeavors of the expedition to reach the ruins of ancient Babylonia. By later cable it is learned that the party has reached Baghdad and is now on its way up the Tigris to Mosul, opposite the ruins of Nineveh.

By the end of May it is hoped the expedition may secure passage in an oil steamer from Bosra via the Indian Ocean directly around the Arabian Peninsula to Port Said without returning to Bombay. The British government has offered every help. Lord Allenby has furnished Director Breasted with letters to the British authorities in the Near East, including also one to Prince Feisal, whom the members of the expedition hope to meet in Damascus by June in the course of the survey of Syria. The party expects to be able to sail from Naples for home by the latter part of August. Already some notable collections accumulated during the war have been secured by the expedition for the Haskell Oriental Museum at the University of Chicago.

The Social Evolution of Religion

By GEORGE WILLIS COOKE

Foreword by John Haynes Holmes

THE STRATFORD COMPANY
Publishers
12 Pearl Street Boston, Mass.

8vo. cloth, 440 large pages. $3.50 net
Postage 20 cents

Sent to any address by mail or can be ordered from any bookseller

See Review by Prof. Frederick Starr, page 174

. . . . . "who would be abreast of thought"

SHOULD READ

The Christian Register

16 Beacon Street, Boston, Mass.

A Weekly Journal of Constructive and Progressive Religion

Subscription $3 Club Rates
SEND FOR FREE COPY

Jennie F. W. Johnson
Contralto

Soloist All Souls Church
Chicago, Illinois

Available for
CONCERTS, RECITALS OR ORATORIOS
with
CLUBS, COLLEGES AND CHURCHES

CIRCULAR SENT ON APPLICATION

For Terms and Dates address

700 Oakwood Boulevard
CHICAGO ILLINOIS

Sample Copies of Unity Sent Upon Request

It's a "Case" of Necessity

Your Printing will be above criticism if done by

THE OAKLAND PRESS

728 E. 39th Street
Phone Douglas 244

Schumann & Company

Cleaners of

FANCY GOWNS AND KID GLOVES

Having winter garments cleaned before storing them will keep out moth

PHONE DREXEL 231
ALL DEPARTMENTS

MAIN OFFICE AND WORKS
3954 Cottage Grove Avenue

JUST PUBLISHED

Only by the Abolition of Neutrality Can War be Quickly and Forever Prevented

By LUIGI CARNOVALE

Author of the bi-lingual book (English and Italian) "Why Italy Entered Into the Great War," Etc.

Price, 25 Cents

ITALIAN-AMERICAN PUBLISHING COMPANY
30 North Michigan Avenue Chicago

Advance Roofing and Sheet Metal Works
INCORPORATED

FRANK R. PRIEVE, Pres.
4830-32 Cottage Grove Ave.
Phone Oakland 576

Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing